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Shop Capers and Apostle Evans.

going, and induced him to take his meeting-house into the circuit, and constitute a church there. And now there was no longer room for the meetings; so he had recourse to the following expedient for the accommodation of both classes, the weatherboards were knocked off, and sheds were added to the house on either side; the whites occupying the one, and the blacks the other. These sheds were these sheds as a part of the same house. Evans's dwelling was a shed at the pulpit end of the church. And that was the identical state of the worshiping assembly until the year 1806, when it was enlarged by the addition of a new building, and much to my edification. I have not known many preachers who appeared more conversant with Scripture than Evans, or whose conversation was more interesting. He was a man of great piety, and was a Boanester, and in his duty feared not the face of man. He died during my stay in Fayetteville in 1810. The death of such a man could not but be triumphant, and would be a blessing to the church long after he was before he died. His last words were, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." He died in the arms of his dear little daughter between his humble shed and the chancel where I stood was opened, and the dying man entered for a last farewell to his people. He was almost immediately buried in the same place, and the burial was attended by the calling of the chancel, he said, "I have come to say my last word to you. It is this: None but Christ. Three times I have had my life in jeopardy for preaching the gospel of Jesus Christ, and yet I have never been sorry for the edge of the water and swam across the Cape Fear to preach the gospel to you, and now, if in my last hour I could trust to that, or to anything else but Christ crucified, for my salvation, and the redemption of all men, I would not care to live a noble testimony! worthy, not of Evans only, but St. Paul." His funeral at the church was attended by a greater concourse of persons than had been seen on any former occasion, and the congregation of the community appeared to mourn his death, and the universal feeling seemed to be that in honoring the memory of Henry Evans we were paying a tribute to wisdom and reason, and they were united in the thanks of the church. They were buried in a more remarkable manner the founder."

I laid my baby in her grave;
And said to God, "I will be brave,
That Robin may no more complain."
That I may suffer with a bitter pain.
But I could put my weeping by;
For my sky does weep with the rain.

For ah! poor Robin had been lost,
Since first in love our pathways crossed,
When I was young and full of fears.
Drink was the evil, and one day—
I could not help it—all gave way,
And I was drunk with the wine of tears.

Then, after that, my heart grew weak,
Till hardly could I hear him speak
And I could not will myself to care
That I was foolish; and so sore
My heart was vexed with the love he bore
"He'd been dead if I wept again."

I promised him I would not fret;
We could be married, and I would wed;
I kept my promise very long;
But one day I was wrong—
I went to buy a pound of grief,
And there (O, Father!) was it wrong?

"Wept," I cried; I went to find it;
I sought it out against the ground;
Till I wept at my own grief;
And then I found, that I had broke
Faster dawning, Satan's yoke,
Woe, and I was bound to suffer.

I rose, and there stood Robin!
What Robin heard my moan, my prayer;
Had Robin he said? Would he forgive?
But said: "Wife, weep no more,
O, God! O God! thou knowest best,
He killed me; and I am dead, and wet,
And now I cannot choose but weep,
as so happy. He's asleep;
But I'll interpret his words,
The voice was Robin's, and the love;
Their prompting spirit dwells above;
That Spirit—It is Christ the Lord,
The Funny Hyetl.

BY JAMES REDPATH.

III. CO-OPERATION IN FRANCE.

History of cases in Paris, chiefly, in which workmen have associated as manufacturers. Their financial and moral state—their methods—their sacrifices. Influence of associations on the morals and condition of the Laborer.

There are in Paris alone upwards of a hundred successful and prosperous associations of workmen, who, besides carrying on extensive industrial establishments, obey, at the same time, both in letter and in spirit, the scriptural injunction to 'call no man master.' Following Mons H. Fenchery, the historian of these efforts to emancipate labor, let us present a brief sketch of their operations, methods, and results.

those who had nothing to start with but their tools and their petty savings or the small loans of workmen as poor as themselves. "Often there was no money at all in hand; and no wages could be paid. * The goods did not go off; the payment did not come in; they could not get their notes discounted; the warehouse of materials was empty; they had to submit to privation, to reduce all expenses to the minimum; to live sometimes on bread and water." On such unpromising foundations the associated workmen built up custom, credit, capital and a permanent business.

roted that about \$600,000 (in gold) should be loaned as capital to workmen's associations. Among the trades that applied for such loans were the shoemakers, who had several hundred workmen who had combined to form a planifactory manufactory. They demanded about \$50,000, but was refused. The association was dissolved.

But fourteen men among their residents were determined to make the most of their unaided efforts. Mr. Cochet says that their original capital, consisting wholly of tools and materials, were valued at about \$400. To create a circular flow of cash, each member was required to contribute a certain number of workmen brought some contributions. On March 10th, 1849, the association was declared constituted. The capital amounted to 229 1/2 francs (less than \$45). At this time the members numbered 14. The members of the shop, the workmen could expect no wage whatever. It was nearly two months before they received a cent. In the meantime they lived by the help of their comrades, and by paying over to them the value of the goods they produced. It was celebrated by a family festival, each of the fourteen shareholders spending 30 cents at this fraternal reunion! After settling for this their "first square meal" for many weeks, and paying the expenses of the association, they had a balance of \$1 dollar on account of wages and dividends! The third month brought them in a dollar a week on account of wages. The fourth month brought them 1 franc in gold brought in the office of a baker, who agreed to buy a loaf for 1 franc 1/2. The fifth month brought them 1 franc 1/2. During all this time they were doing their very best to turn out pianos that would do credit to their skill. They were favored with orders. Their wages steadily rose, and by the end of the year they had received more than to twenty francs a week. An account

—taken on the last day of the year, in 1850, or after the association had existed about twenty-one years, the members of the association were required to pay their debts and the interest on small loans, nearly 33,000 francs—or, \$6,96,* which formed their individual capital and the reserve of the individual members."

"The association of the arm-chair-makers was divided into two distinct associations, one of which, as established in 1854, had accumulated a circulating capital of \$11,200. In 1863 its total capital was \$332,600.

"The great success attended the union of fifteen joiners—the Remquet Association,—which had commenced, when it dissolved, 155,000 francs, free from all debts. The Fraternal Association of Working Workmen and Lamp-makers, after a similar success, had accumulated a circulating capital, possessed in 1858 a joint property of 50,000 francs, and divided 200 francs annually. The Operative Jewelers, in 1855, were worth 140,000 francs, and each member had a share of 100 francs, or the double his wages. There were only eight of them in the association. The Arm-chair Makers' Association was organized by nine members, with a capital of 874 in tools, and \$27,200 in cash. By their skill and industry, and the number they employed in their business and the number of their partners, they received a loan of \$85,000 from the government, payable in fourteen years with interest at 3 1/2 per cent. It now does business with a capital of 1,000,000 francs, and has reputation in the trade. Its business amounts to \$800,000 a year. Its inventory in December, 1858, showed a balance in its favor of 123,000 francs.

"The Association of the Masons—the most important of all—was founded August 10, 1848. Mr. Cherbuliez says of it—

"Our number of members is 85, and its auxiliaries from 300 to 400. There are two managers; one of them is the president, and the other the secretary. Speculatory administration; these are regarded as the ablest master masons in Paris, and are content with a moderate salary. This association has lately constructed three or four of the most respectable edifices in Paris, and has acquired a reputation for its work more economically than ordinary contractors, yet as it has to give long credits it is called upon for considerable advances: it prospers, however, as is proved by the dividend which it has distributed, and the increase of its capital, including in the payment those who have associated themselves in its operations. It consists of working men who bring only their work, but contribute their labor and a capital of 100 francs each. Those who do not work, or contribute capital only.

"The masons, in the evening, carry on mutual instruction. They, as well as the arm-chair-makers, give mutual instruction, at the expense of the association, and an allowance to the members. They extend their protection over every member in every action of his life. The arm-chair makers will soon each possess a capital of 100,000 francs, and will be able to protect their daughters or commence a reserve for five years. Of the masons, some have already 4,000 francs, which are left in the common stock.

"The arm-chair-makers' association has lost the business of the Masons Association increased from 45,530 francs in 1852, to 1,231,461; while their realized profits increased from 1,000 francs in 1852 to 100,000 francs in 1858. The arm-chair-maker, divided, says M. Cherbuliez, 30,000 francs were taken for the reserve fund, and the remaining 100,000, divided among the shareholders, gave to each 100 francs. The arm-chair-makers have wages or salary, and their share in the fixed capital of the concern.

But these are not the most promising results of co-operation. For, respecting these masons, M. Cherbuliez informs us—

"Before they were associated, these workmen were poorly clad in jackets and boots, because, for want of forthright, and still more for want of work, they had never 60 francs beforehand to buy a new suit. After their association, they were dressed as shopkeepers, and sometimes more tastefully. For the workman, having always a credit with the association, can get whatever he wants by signing an order; and the association, in return, gives him a new suit of clothes, and, giving him save, as it were, in spite of himself. Some workmen, who are not in debt to the association, sign orders payable to themselves at five months' date, to resist the temptation of needlessness, and to be able to pay their bills at the end of five months per fortnight, and thus at the end of five months they have saved the amount.

"M. Villamañé testifies that the managers of these associations are far superior in intelligence, and more energetic, than the managers of the private masters in their respective trades, and that among the associated workmen the fatal habit of intemperance is gradually disappearing, along with the coarseness and rudeness of the uneducated, and the want of the too perfect education of the class.

"Mr. Mill, a competent authority, informs us that the same admirable qualities by which the associations were carried through their early struggles, are still the cause of their increasing prosperity; that their rule of discipline, instead of being more lax, are stricter than those of ordinary workshops; but being rules self-imposed, for the manifest good of the workmen, and not the result of the caprice of an employer ready to change having an opposite interest, they are far more scrupulously obeyed, and the voluntary obedience carries with it a sense of personal worth and dignity. With wonderful rapidity, the middle-class associations have been able to earn to correct some of the ideas they set out with, and are in possession to the teaching of reason and experience. Almost all the associations, at first, had no capital, and were in possession of no property, whether the work done was more or less. All have abandoned this system, and after allowing to every one a fixed minimum, sufficient for subsistence, they apportion all further remuneration in proportion to the work done. They have even divided the profits at the end of the year in the same proportion as the earnings. The associations of tailors of Clichy, we are told, abandoned this plan and adopted piece-work—justly styled piece-work, because it was the only way to escape the present state of the most favorable to the workman"—because they complained, "they caused incessant disputes and quarrels through their piece-work, and by making his neighbor's work his own. Their mutual work was degraded into real slavery; nobody had the free control of his time and actions." These disputes have disappeared since piece-work was introduced.

"Mr. Mill gives this additional information respecting the methods of the French associations—

"It is the declared principle of most of these associations that they do not exist for the members' benefit, but for the benefit of the community, for the promotion of the co-operative cause. With every extension, therefore, of their business, they take in additional members, not (when they remain faithful to their original plan) to receive

All the same stated in this article are based on Google

Morn callsledly fo'to a fair boy straying,
 'Mid golden meadows, rich with clover dew;
 She calls—but he still thinks of naught save playing,
 And so she smiles and wanders with an adieu!
 While he still merrily with his flowery store,
 Deems not that morn, sweet Morn, returns no more.

Noon cometh—but the boy to mahnood growing,
 Needs not the time. He sees but one sweet form,
 One fairer face, from bower of jessamine
 glowing,
 And all his loving heart with bliss is warm;
 So Noon, unnoticed, seeks the Western shore,
 And man forgets that noon returns no more.

Night tappeth gently at a chamber's gleaming
 With the thin, dry'd, flickering glow and low,
 By which a gray-haired man is sadly dreaming
 O'er pleasures gone, as all life's pleasures go.
 Night calls him to let—and he leaves his door
 Silent and lone—due to the dawn's first glow.

Whatever criticisms may have said of *harmless* against the first volume of this work, its shafts fall harmless against the resplendent finish it here puts on. Even the lack of rhyme is forgotten, and the mellifluous stream bears the reader along with a buoyant and buoyant buoyancy, with music and with thought. It is the fashion to look at Dante only as the austere poet of *Purgatorio*. Because he declared the dreariness of hell, the world has been prone to see him only as a poet solely with a Rhadamanthian nature. Thus Shelley says, he is best in hell and worst in heaven; his *Purgatory* being poetically as well as logically between these extremes. It was therefore said that Longfellow's *Purgatory* was a "happy little grapple with the sea of sternness of Dante." But both of these errors this translation will explode. It is the reader's business to know that the *Purgatorio* is all through the Inferno this nature reveals itself. It breaks out in that sad story of Francesca,

"And at the white one spirit uttered this,
 The other did reply, "that, for reply,
 I exorced away as if it were dying,
 And fell, even as a dead body falls."
 And that dreadful story of all time, Ugolino,
 through starvation, devouring the dead bodies
 of his boys, is full of deepest sadness and sympathy.
 Thus Longfellow tells the tale of—
 "Cruel, indeed, art thou, if yet thou grieve not,
 Thinking of what my heart forbode me,
 And weep'st thou not, what art thou wont
 to weep at?
 They were awake now, and the hour drew nigh
 At which our food used to be brought to us,
 And through his dream was each one appre-

I gazed into the faces of my sons.
I wept not, I within so turned to stone;
They wept; and darling little Anselm mine
Said, 'Thou dost gaze so, father, what doth
all thee?'—

All of that day, nor yet the night thereafter,
 Until another sun rose on the world.
 As now a little glimmer made its way
 Into the dolorous prison, and I saw
 Upon four faces my own very aspect,
 Both of my hands in agony I bit;
 And, thinking that I did it from desire

And said they: 'Father, much less pain 't will
give us
If thou do eat of us; thyself didst clothe us
With this poor flesh, and do thou strip it off.'
I calmed me then, not to make them more sad:

Ah! obdurate earth, wherefore didst thou not
 open?
 When we had come unto the fourth day, Gaddo
 Threw himself down outstretched before my
 feet,
 Saying, ' My father, why dost thou not help

I saw the three fall one by one, between
The fifth day and the sixth; whence I betook
me,
Already blind, to groping over each,
And three days called them after they were
dead;
Then danger did what sorrow could not do."

This quality, the farthest possible from stony sternness, finds relief as the poem winds upward in its narrative and nature. This volume proves Longfellow's fitness for his task. It is mellow as an April sun gleaming through the soft rains of a vanishing winter and advancing spring. He

did to its composition. While exact almost to the location of the words in their original position, it is flooded with melody. Lines snatched here and there will fail to convey this truly "linked sweetness long drawn out," as extracts from Milton's

Thus modestly the poem opens:

"To run o'er better waters hoists its sail
The little vessel of my genius now,
That leaves behind itself a sea so cruel.

Of the pure air, as far as the first circle,
Unto mine eyes did recommence delight
Soon as I issued forth from the dead air,
Which had with sadness filled mine eyes and
breast.
The beauteous planet that to love incites

Here is a word for the unstable Reubens:

“Come after me and let the people talk;
Stand like a steadfast tower, that never wags
Its top for all the blowing of the winds;
For evermore the man in whom is springing

He speaks of the Trinity and other themes in a way yet worthy of consideration :

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[illegible]

The sun comes up and the sun goes down,
 And day and night are the same as one;
 The year grows green and the year grows brown,
 And what is it all, when all is done?
 Grains of sambre or shining sand,
 Sliding into and out of the hand,
 And men go down in ships to the seas,
 And a hundred ships are the same as one;
 And backward and forward blows the breeze,
 And what is it all, when all is done?
 A tide with never a shore in sight,
 Setting restlessly on to the night,
 The fisher droppeth his net in the stream,
 And a hundred streams are the same as one;
 And the maiden dreameth her love-lit dream,
 And what is it all, when all is done?
 The net of the fisher the burden breaks,
 And always the dreaming the dreamer wakes.
Here's

BY REV. R. H. HOWARD.

There are those who allege that the doctrine of pardon and of supreme dependence upon God, by locating the main work above us, and assuring us that whatever may be the turpitude of our conduct, we may at any time at once secure complete immunity from the consequences of the same, is calculated to indispose men to act for themselves; and by leaving Christian believers only passive recipients of salvation, instead of energetic doers working it out, to turn redemption into a temptation to idleness.

objection may have taken from extravagant and one-sided representations, the view as it opens itself to the eye of the heart is not to be taken for the charge, while the best philosophy and all the dictates of experience take sides manifestly with Revelation. Let any man really feel that a man is not to be loved for his sake, but for the sake of the charge, and that he is not to be loved and must it not by a mighty necessity give back the service of love and return? Let it really feel that for love's sake in mercy's sake much has been done, and that the heart is not to be loved, but the obligation bind that heart in affection and loyalty to the one thus forgiving? To maintain the opposite is, we insist, the worst libel human nature can be guilty of. It is to say that human nature, as it appears to me, is presently, in its most attractive side when it is found to be striving for generous achievement, quite as effectuated by the great good of the world as by the thought for it out of the more ambitious and selfish. Phrased how of doing everything for itself. There is assuredly no nobler order of souls than those who know how without injury or aloof, to owe their love to a man with a hand about his neck, and when they first touch the top of their manhood when humbly accepting of unwritten favor at the hands

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SHALL I GO TO COLLEGE? AND IF SO, WHY?
BY REV. E. O. HAVEN, D.D., LL.D.,
President of the University of Michigan.
About fifty thousand young men in these United States are students in colleges. About one fourth

age of fifteen and twenty-one years are enrolled on the college books. Not more than two-thirds of these complete the course of study upon which they have entered, so as to become alumni of a college. In this estimate we do not include the

which embrace perhaps as many more of the same age, but we confine our attention to colleges. Nor do we include in this estimate the great body of students of Medicine, Law and Theology, but simply undergraduates. We find here an army of at least fifty thousand strong.

"Why should I go to college? It will consume at least four precious years of time. If I am unprepared, it may require six years or more. It will cost, including expenses for clothing, books and travel, even if I seek the cheapest college."

In Lanman's "Dictionary of the United States Congress," published in 1864, the names and shows that of these thousand eight hundred and

who have been members of the United States Congress, from 1789 to 1864. Of more than one thousand of them it is expressly stated that they were educated in college. About as many more are said to have been well educated, (probably some of them in college,) and of many no inform-

States which they represented, the fact which they were educated in college or not being unknown, while a considerable number reached the honorable position by the reputation acquired in success in military pursuits. Colleges are no more numerous relatively to population than formerly, and we are sure, from a careful investigation

Following the general average, therefore, less than one in a hundred of the members of Congress should have been educated in college; but the fact shows more than one in three, perhaps nearly one in every two! This fact deserves attention.

age, only one in a hundred of our Presidents the United States should have been educated college, and it would not have been strange if yet not one such person had been chosen; but fact, of the fourteen men elected directly as Presidents, all but five were graduates of college, and three of the five non-graduates owed their in-

quired in war, and the fourth, Abraham Lincoln, not able to go to college, surmounted difficulties by hard work, and made himself a statesman and an orator, and to a large extent a scholar. Nineteen out of fourteen is the number educated in college instead of one in a hundred! The same thing would be found true of governors, judges, and

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